

THE LATTER-DAY SAINTS' MILLENNIAL STAR

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“The gift of the Holy Spirit is, in short, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being.”—PARLEY P. PRATT.

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A MESSAGE FROM THE FIRST PRESIDENCY

CONCERNING PREPARATION FOR RELIEF MEASURES

TO THE PRESIDENTS OF STAKES AND COUNSELLORS:

Dear Brethren:

Reported conditions in the state and nation suggest that a considerable burden may rest upon our Church relief activities in the near future. While it seems our people may properly look, as heretofore, for relief assistance from governmental and perhaps other sources, it cannot now be certainly foretold either what or how fully sufficient this assistance will be, and we must therefore prepare ourselves to meet the necessities that may fall upon us.

The Lord will not hold us guiltless if we shall permit any of our people to go hungry, or to be cold, unclad, or unhoused during the approaching winter. Particularly He will consider us gravely blameful if those who have heretofore paid their tithes and offerings to the Church when they had employment, shall now be permitted to suffer when the general adversity has robbed them of their means of livelihood. Whatever else happens, these faithful persons must not be permitted to come to want or distress now.

Reports indicate that generally good harvests are to be expected this year, harvests that will supply, if duly conserved and distributed, the full necessities of the people.

The Church organizations set up by the Prophet Joseph in the very early days of the Church, if properly co-ordinated by the bishops and presidents of stakes, are qualified by purpose, jurisdiction, ability of membership, and experience, to carry on adequately, during the coming winter, the work of caring for Church members. Indigent non-Church persons will obviously look to other sources. But no one must be permitted to starve or freeze in our midst.

In rendering assistance to those in need, the Church officers should have one prime consideration in mind, namely: that relief, except to sick, infirm, or disabled, should not be extended

as charity. Our faithful Church members are independent, self-respecting, and self-reliant; they do not desire charity. Our able-bodied members must not, except as a last resort, be put under the embarrassment of accepting something for nothing. In recognition of this wholly praiseworthy and admirable attitude of mind, Church officials administering relief must devise ways and means by which all able-bodied Church members who are in need, may make compensation for aid given them by rendering some sort of service. It is believed that private and community enterprise in our wards and stakes can be found or created in sufficient quantities for this purpose.

The experience of some of those of our stakes in which there is now the largest proportion of unemployed, persuades us that this can be done.

The Church stands ready to assist the wards in this relief work to the utmost of its ability, though the Church must, of necessity, look now as always to the wards themselves to do the bulk of this relief work, raising, for the considerable part of this added service, special funds that are in addition to the regular tithes and offerings given by the people. This course is obligatory because the tithes must be available for the missionary, educational, and other indispensable and general activities of the Church which cannot otherwise be carried on, and because the regular offerings must be used to care for the ill and incapacitated and for ward maintenance. Unless there is a most generous, free giving by the people of all materials necessary for relief purposes, we can hardly hope to care for the needy. All relief will be extended through the wards or stakes.

The Church will, so far as possible, co-operate in any wise and effective local plan for furthering relief work.

We wish the presidency of each stake immediately to undertake, through the bishops, a detailed and exhaustive study of the actual condition of every ward in his stake. The greatest care and painstaking effort should be used in making this survey. We are forwarding herewith blanks with detailed instructions for making the survey.

We appreciate that the making of these surveys will require a considerable amount of careful and exacting work by the bishops and their aids and by the presidencies of stakes, but there appears to be no other feasible course if we are to plan adequately for caring for the needy during the coming winter.

We exhort the members of the Church to prepare to take upon their shoulders this great burden which now threatens us. The cries of those in distress must be hushed by our bounty. The words of the Lord require this from us. A feeling of common humanity bids it from us. Never has the Church membership had a better opportunity than now to reap a harvest from obedience to the law, given by the Saviour, "It is more blessed to give than to receive." If we shall fully observe that law, the Lord will pour out His richest blessings upon us; we shall be better and happier than ever before in our history; and peace and prosperity will come to us.

The spiritual condition and faith of the members of any ward or stake may be gauged by their response to this urgent call of the unfortunate for help.

To Israel of old God spake through Malachi :

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Out of an experience, rich in God's blessings and chastisements, ancient Israel drew this bit of profound wisdom: "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses burst out with new wine."

These are the blessings promised to those who do not rob the Lord. We must not be guilty of this offense. We earnestly exhort the people to have faith in the Lord and His promises. Take Him at His word: "Prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Feed the hungry, clothe the naked, and learn how much the Lord will bless.

We wish the presidencies of the stakes and the bishops of the wards to urge, earnestly and always upon the people, the paramount necessity of living righteously, of avoiding extravagance, of cultivating habits of thrift, economy, and industry, of living strictly within their incomes, and of laying aside something, however small the amount may be, for the times of greater stress that may come to us. By no other course will our people place themselves in that position of helpful usefulness to the world which the Lord intends we shall take.

Sincerely your brethren in the Gospel

HEBER J. GRANT

ANTHONY W. IVINS

J. REUBEN CLARK, JR.

PRESIDENT J. REUBEN CLARK, JR.

ELDER BRYANT S. HINCKLEY

TRUTH is a natural force and no more to be resisted than other natural forces.—EMERSON.

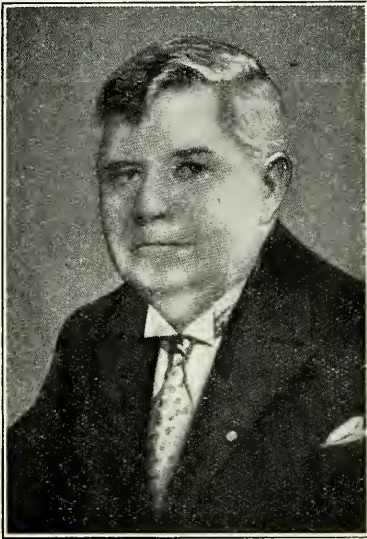
On Thursday morning, April 6, 1933, J. Reuben Clark, Jr., was sustained as second counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints. He succeeded the late Charles W. Nibley. On March 3, he retired as United States Ambassador to Mexico.

He is the son of Joshua Reuben and Mary Louise Woolley Clark and was born in a small rock house three miles north of Grantsville, Tooele County, Utah, September 1, 1871.

His parents were among the early settlers of Tooele County, and both belonged to a race of rugged, freedom-loving, God-fearing people. Their forebears were among the pioneers and patriots of America. His father, J. Reuben Clark, Sr., served in the Civil War, and his grandsires fought in the War of 1812 and

in the Revolutionary War. J. Reuben, Jr., was a Major in the World War.

President Clark grew to manhood in the country and knows something of pioneering. His very earliest recollection is seeing his mother kill a rattlesnake at the back door of her kitchen. She was alone much of the time. Her husband was superintendent of the Grantsville Co-op. Store; during the day he waited on customers and at night served as watchman. This permitted him to come home only about once a week; consequently, the responsibility of the home and the farm rested largely upon her. In the midst of her other duties she taught her son to read and to write, so that when he entered the public schools he was placed in the third grade. He finished the grades. There was no high school in Grantsville at the time, so he went through the work of the eighth grade three times.



J. REUBEN CLARK, JR.

He did the things that were common for boys on the farm to do in those days. The chief industry of that locality was stock-raising. His father owned a small band of horses, and it was Reuben's responsibility to look after them. He speaks now with animation of the days when he rode a surefooted, long-winded saddle pony and helped round up range horses. There is something fascinating about corraling wild horses—something that appeals to a boy. It is full of action and adventure, and he enjoyed his full share of it.

His uncle, Samuel Woolley, had rather extensive cattle interests for those days, and J. Reuben helped him trail his cattle to the summer range in Davis County in the spring and bring them back to the winter range in the fall. He knows what it is to stay in the saddle all day and all night—to go without rest or sleep for twenty-four hours at a time. The language and the hardships of the cowboy are familiar to him. There is more hardship than romance to that kind of work.

The only fuel available in those primitive days was wood which was hauled from nearby hills and canyons. He relates how he narrowly escaped death when bringing a load of wood over a steep and dangerous dugway with only a lead harness on his horses which made it almost impossible for them to hold the wagon.

Completing the work of the schools of his native town he entered the Latter-day Saint College in Salt Lake City. Here he came in contact with Dr. James E. Talmage, at that time president of the institution. This was a significant meeting. The Doctor was quick to discover in this serious-minded and

industrious young man from the country the qualities that win success. He was attracted to him and encouraged him in all his endeavours. This contact meant a great deal to J. Reuben Clark, and he is only one among many men who have been helped and inspired through association with Dr. Talmage.

For two and one-half years J. Reuben served as clerk of the Deseret Museum under his direction, which position he resigned in 1894 to enter the University of Utah. Dr. Talmage was then president of the University, so that he had direct contact with this eminent teacher and scholar for seven years. This association resulted not only in a technical training of inestimable value to J. Reuben Clark, but ripened into a rare and delightful friendship, a friendship which can only exist between great and kindred souls.

President Clark's early ambition was to become a specialist in mining law, and with this in view he majored in scientific work and was graduated from the University four years later, 1898. While a student of the University he was editor of the *Chronicle*, president of the student body and valedictorian of his class.

On September 14th, 1898, he married Luacine Savage, a daughter of the pioneer photographer, C. R. Savage.

After graduating he served for one year as principal of the high school at Heber City, Utah; for two years as a member of the faculty of Salt Lake Business College; and for one year as principal of the Southern Branch of the State Normal School at Cedar City, Utah, after which he returned to the Salt Lake Business College.

In 1903 he entered the Law School of Columbia University. Now begins a new and brilliant chapter in his life's story. He was then thirty-two years of age, had a good educational training, a wife, two children, and \$300 in money. Though poor in purse he was rich in something vastly more valuable than material wealth—vision, valour, the will to do and dare—rich in those intangible but impelling forces which are back of all worthy achievement, in the qualities that characterize stout-hearted inspired souls.

Joseph Nelson, President Clark's former employer and life-long friend, advanced money when necessary until J. Reuben completed his course at Columbia.

From the day he entered Law School to the present time he has marched majestically forward, exhibiting under all circumstances strength, fortitude, independence of judgment, unflinching courage and the power of painstaking and vigilant endeavour.

His training under Dr. James E. Talmage taught him patience and accuracy, and his great power of application soon won recognition for him at Columbia. Dr. James Brown Scott, professor at Columbia, had at this time in preparation a case book on quasi contracts and employed J. Reuben to assist him in this highly technical and important work.

In 1906, the year of President Clark's graduation, Elihu Root, then Secretary of State, appointed the young lawyer assistant solicitor. This important position forced him to study international law, and this led him into the field of diplomacy. Here he came in contact with the nation's leading statesmen. He was assigned to study some old and voluminous cases awaiting settlement. As a result some of these cases, more than a hundred

years old, were arbitrated and won by the young assistant solicitor, J. Reuben Clark.

In 1910 President Taft appointed him to serve under Secretary Knox as solicitor of the State Department. It was at this time that he won the famous "Alsop" case against Chile, which was arbitrated before the King of England, who awarded the United States Government \$900,000. The layman has little appreciation of the ability, the painstaking and prolonged effort required to do this.

About this time he prepared a memorandum on the right of the government to protect its citizens in foreign countries by force of arms. This work is considered to-day authoritative in the State Department. President Clark has the rare capacity of clarifying the most intricate problems, and the patience carefully and exhaustively to explore the most intricate and involved questions.

In March, 1913, he was named United States counsel before the British-American Claims Commission, a post which he occupied for two years. Here he prepared a memorandum on neutral trade, a document which attracted the attention of Mr. Morrow and laid the foundation for a lasting and delightful friendship between them, and which ultimately resulted in placing the rising attorney in a most important diplomatic position.

In 1917 he became a member of the Judge Advocate General Reserve Corps at the request of General Enoch H. Crowder. Later he was assigned to duty under Attorney-General Thomas Watt Gregory. He remained at his post for a year, and was assigned as adjutant to General Crowder, so that he held the rank of Major and was later awarded a distinguished service medal by Congress upon the recommendation of General Crowder.

He made a careful and exhaustive study of the Versailles Treaty which ended in the World War. No other man in the United States had a clearer understanding of this historic document, and no one was better able to interpret it in the light of international policies pursued by this government.

J. Reuben Clark supplied the brilliant senator from Pennsylvania, Philander C. Knox, and those supporting Knox's views, with data when the great question of the League of Nations was debated in the Senate of the United States.

After the War he took up his residence in Utah, and in 1921 he was called to Washington by Charles Evans Hughes, then Secretary of State, to serve as a special counsel to the State Department in preparing the agenda for the Conference on the Limitation of Armaments, and during this historic conference he served as technical adviser to Secretary Hughes, who soon thereafter appointed Mr. Clark counsel for the British-American Claims Commission.

In 1926 he was made a member of the Mexican-American Claims Commission, and soon became general counsel for this Commission. Thus he became familiar with Mexican-American relations. This knowledge prompted Dwight W. Morrow, Ambassador, to take Mr. Clark to Mexico as legal adviser. In the period between his stay in Mexico with Mr. Morrow and his appointment as Ambassador he served as Under-Secretary of State.

When Mr. Morrow was elected to the United States Senate, President Hoover named Major Clark as Ambassador, a position

which he held for two and one-half years, and from which he resigned March 3rd of this year. This was a diplomatic station which required the utmost tact and wisdom, and which he filled with distinguished ability.

President Hoover, in a letter accepting Ambassador Clark's resignation said, among other things: "Never have our relations been lifted to such a high point of confidence and co-operation, and there is no more important service in the whole of foreign relations of the United States than this. . . ."

Secretary of State, Henry L. Stimson, wrote Mr. Clark, in part, as follows: "Your distinguished service as American Ambassador to Mexico has reflected signal credit upon the Department of State."

This is a brief and fragmentary reference to President Clark's service to his country, all of which reflects distinct credit on his character and reveals his superior ability as a statesman and student of international affairs.

Preceding and following the World War he made important contributions to the literature of the Department of State on international questions. His contact with the ablest minds in American public life during these eventful years, the esteem in which they held him personally, and the reliance which they placed upon his judgment is enduring proof of his character and ability.

While Major Clark was serving in the Officers' Reserve Corps under special assignment he prepared a volume of 1,150 pages on "Emergency Legislation to December, 1917," including "Analogous Legislation since 1776." This volume is carefully annotated and indexed and has numerous references. It is the only publication of its kind, and represents a prodigious amount of work which was accomplished in a comparatively short time. This is his most monumental work.

In a separate volume he has defined and clarified the Monroe Doctrine as no historian has done.

Referring to the home life of the Clarks, Dr. James E. Talmage, in speaking particularly of Mrs. Clark, said:

"In every way Imacine Savage Clark has proved a helpmeet of her distinguished husband. Richly endowed with the enduring graces of the noblest order of womanhood, of a pure and well trained mind, in spirit sensitive yet always firm for that which is good, she is held in affectionate esteem not only by her husband and children but by all who know her."

Sister Clark has been active in the service of the Church whether at home or abroad. Much of their married life has been spent away from Utah. Whether living in New York City, Washington, D. C., the City of Mexico, or elsewhere, she has been actively identified with the people of the Church. Formerly she presided over the Relief Society of Ensign Stake, where they then resided. Brother and Sister Clark have been blessed with four brilliant children: Lonise (Mrs. Mervyn S. Bennion), Marianne (Mrs. Ivor Sharp), J. Renben and Lincine Savage.

For the past thirty years Elder Clark's time has been devoted largely to public service, and no other son of this commonwealth has won greater renown in the broad field of statesmanship and diplomacy. He was born and reared under modest circumstances;

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THURSDAY, OCTOBER 12, 1933

EDITORIAL

PRESIDENT ROBERTS PASSES ON

IT IS with deep sorrow that we inform the readers of the *Millennial Star* that President Brigham H. Roberts, Senior President of the First Council of Seventies, and a staunch defender of the Faith, died on Thursday, September 28, 1933. Further information will follow in a later issue of the *Star*.

LOOKING AHEAD

AUTUMN is a season of planning and preparation for the coming rigors of winter. Man gathers in the harvest of his summer's toil, and stores it away where he may draw on it for sustenance during the unproductive season that faces him. He bolsters his fortress—home, barns, granaries—against the expected ravages of snow and cold; for he knows the life-giving value of reserve goods and strength. Such has been the lesson of his experience.

Autumn months are once more here. But they have brought with them more than the problem of our own individual reserves. The economic instability of the past years, with its unemployment and spent resources, has meant that many are unable to satisfy their present needs, let alone to fortify themselves against the demands of the future. These must find shelter behind our reserves—or go without.

Relief for those who are in need is perhaps the most pressing problem that faces the nations of the world to-day. Many are the suggested solutions of it; many are the plans that are being followed to cope with it, some rather effectively, some ineffectively. It is in times of pressing need like these that we of the Church look toward our leaders for intelligent, inspired guidance. The Church has met crises in the past. We may rightly expect to find it prepared to meet the problems of the present.

The Relief Message of the First Presidency, found elsewhere in this issue of the *Star*, is indeed an inspired outline of a capable plan of preparation to meet the coming emergency. Although in detail it is particularly adapted to the needs of the Stakes of Zion, in spirit and in inspired instruction it offers solution to the problems that face the Church as a whole, and—if they would follow its provisions—the nations of the world.

The message, keen in its analysis of the present need, presents four fundamental points that together must form the foundation of a successful plan of relief. First, is the individual and group responsibility devolving upon members of a community to care

for their less fortunate neighbours who may be in need. No one, from King to organ-grinder, is exempt from that obligation. We live by the help of others—we must help others to live. Second, no relief, except to the infirm and disabled, should be extended as charity. Self-respecting, self-reliant men and women should not be made to suffer embarrassment and humility by accepting something for nothing when they are willing and anxious to earn their own way. They only want the opportunity. Charity to them would perhaps bring satisfaction to the body, but great unhappiness and despair to the soul. Third, those who receive help should do something in return. Fourth, efficient organization and co-operation, best unpaid, should be striven for, lest much of the funds raised be lost on the way from donor to beneficiary. Relief schemes built on these solid ground-principles are fundamentally sound. Herein lies the message to all the world.

But to us in the missions of Zion, the message has its particular import. First, it serves to remind us of the blessings that lie in wait for our obedience to the Saviour's law, "It is more blessed to give than to receive." To be selfish in material things is to deny ourselves admission to a realm of happiness and joyful blessings. But to be righteously selfish in desiring such happiness and joy means simply to share our abundance with others. Second, it points the way for us to maintain our own equilibrium in the chaos that may surround us. What finer, more sound advice could be given than that in the message that urges, "the paramount necessity of living righteously, of avoiding extravagance, of cultivating habits of thrift, economy and industry, of living strictly within our means, and of laying aside something, however small it may be, for the times of greater stress that may come to us." Truly, by no other conceivable course can we "place ourselves in a position of helpful usefulness to the world which the Lord intends we shall take." The message is very much for us.

We face this coming winter, some of us, with questioning and, perhaps, with fear; but there is no need to do so. The Word of the Lord is strong. Faith and courage to prove Him and His promises to us, and to follow His chosen leaders, will bring peace, safety, comfort, and plenty.—RICHARD S. BENNETT.

PRESIDENT J. REUBEN CLARK, JR.

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he has educated himself—and by sheer force of hard work, rugged honesty, straight thinking, the capacity to make and retain friends—without family prestige or political preferment, unaided and single handed, he has won his way to lofty levels.

He has occupied a place in the highest councils of the nation in times of peace and of war, and has had a part in decisions affecting the destiny of the world. He enjoyed the intimate friendship of Calvin Coolidge, Philander C. Knox, Dwight W. Morrow

and others, and has been the friend and confidential adviser of these eminent statesmen.

He is a trained diplomat, and diplomacy is the fine art of making human temperaments agree. There is nothing subtle, cunning or mysterious in this art as practised by President Clark. He faces the facts, gets the other man's point of view, and stands tolerantly and courageously for the right. His diplomacy is simple, straight-forward, and just. There is no alchemy in it. He has no fondness for the pronoun "I." He is honest to his finger tips. Few men surpass him in mental brawn. He holds in happy combination the virtues symbolized by the head, the heart, and the conscience. President Clark is an able and effective advocate. He has a good speaking voice, a ready command of pure English, with an orderly and logical way of thinking. He speaks with a discretion and a sincerity that carries conviction. His discourses are distinguished for their originality compactness, breadth of view, soundness of doctrine, grace of diction, and spiritual inspiration. In speaking before the last general conference he said, in part :

The world is moaning in tribulation. I do not know the cure. The questions involved are so nearly infinite in their vision that I question whether any human mind can answer them. But it is my faith that if the people shall shun idleness, if they shall cast out from their hearts those twin usurpers, ambition and greed, and then shall re-enthrone brotherly love and return to the old virtues—industry, thrift, honesty, self-reliance, independence of spirit, self-discipline, and mutual goodness—we shall be far on our way to a returned prosperity and worldly happiness. We must again yield fealty to the law that wealth, however great, is a mere shadow compared with the living, enduring riches of mind and heart. . . . The world problem is not primarily one of finance but of unselfishness, industry, courage, confidence, character, heart, temperance, integrity and righteousness. The world has been on a wild debauch materially and spiritually; it must recover the same way the drunkard reprobate recovers—by repentance and right living.

A. E. Bowen, an intimate friend and business associate, when asked to give an estimate of President Clark's character said :

The personal endowments and qualities which have made possible his varied and distinguished achievements are perhaps three, with their corollaries :

First : A vigorous and discriminating intellect. His is the rare power of penetrating through all confusing, superficial envelopments to the root and marrow of a confronting problem.

Second : A prodigious power of work—a constitution which seems able to respond to any draft that may be made upon it. Work is his vocation and his avocation, his pursuit and his pastime.

Third : An uncompromising, undeviating honesty—intellectual and moral honesty. "Face the facts" is a characteristic expression of his. He spends no time in working upon schemes of evasion. Having been surrounded with abundant opportunity for graft and acquisition he has come through without the smell of fire upon his garments. No opprobrium has ever attached to his name. To him sham and pretense are an abomination.

When one studies him at close range he is impressed with a sense of ruggedness and culture. His features indicate caution and determination; this impression is mellowed by the friendliness of his mild blue eyes which reveal a warm and sympathetic soul.

He is sixty-two years of age, sound in health, matured in judgment, affable in manner, genial, scholarly, sagacious, benevolent, honest beyond cavil, and absolutely uncompromising so far as truth or principle is concerned.

Ambassador Morrow once said to J. Renben Clark: "You stand in the least awe of wealth of any man I have known."

No man can intimidate him; he cannot be bought, cajoled, intrigued or persuaded to do anything that is not in the interest of right and justice. There is a moral grandeur about this attitude which challenges admiration. No client ever did or ever could secure his services who sought to evade or subvert the law. Neither friend nor foe ever questioned the rectitude of his intentions. "He is hewn of stern, heroic stuff."

J. Renben Clark's name will go down in history as a statesman and a religious leader. From his boyhood he has been active in Church service and always a careful student of both its history and its doctrine. He is not only an able theologian but an eloquent preacher.

To-day he belongs to a small and select company of men who stand high in the confidence of the people and in the favour of the Almighty. In all the history of the Church few men have been honoured with a place in the First Presidency.

He is still in the prime of life. He has a clear understanding of the fundamentals of government and of the great underlying principles upon which society rests. His training has made him world-minded. He thinks in large terms. He will enjoy the love and the sustaining faith of the membership of the Church and will receive light and inspiration from on high—all of which will qualify him to render to the Church and its people a long and brilliant service.

This exalted calling is a climax to a career not distinguished for anything miraculous or meteoric, but one built upon the sound foundation of faith in God, hard work, correct living, common sense, tolerance and sympathy—backed with a supreme love of justice and right.—(*Improvement Era*, September, 1933.)

MOTHER BAILEY

A TRIBUTE TO MISSION FIELD MOTHERS

ELDER THERALD N. JENSEN

WE went among them as strangers in strange lands. We left them after our mission terms, as we would leave our parents and our homes. Indeed, they have fed, clothed and sheltered us; cheered us, encouraged us, and sympathized with us; respected, honoured and defended us. We shall never forget them—our Missionary Mothers.

A great soul—a Missionary Mother—dear to hundreds of missionaries, lives in a humble home in Sheffield. She is Mother Bailey, one of the tens of thousands of saints abroad in the nations of the world who are dear to the "Mormon" Elders whom they have welcomed into their homes. A tribute to her may well be a tribute to all who have so kindly cared for the Elders everywhere.

Mother Bailey has always provided her best and her all for hundreds of missionaries. I was one of those fortunate ones. . . . It was Thursday. The last *Star* was wrapped and addressed. My companion and I had just fifteen minutes to deposit the weekly supply of them in the post box and put in our appearance at Mother Bailey's for dinner—and indeed we hurried, knowing what awaited us. After a delicious meal—with Yorkshire pudding, as it is made only in Yorkshire—we settled back to coax Mother Bailey to tell of her first recollection of helping to feed hungry “Mormon” Elders. She finally gave in :

I remember of running into the house when I was just a child at play, and I saw the glasses with water, with lumps of sugar and the sugar crusher in. That is what they used for liquor. Of course, I naturally thought it was something of the sort, and I asked what it was for, and then my aunt corrected my mis-impression and told me that she was preparing for the missionaries. The first Elders I remember were Barton, Freeman, Wright, A. O. Smoot, father of Senator Reed Smoot, and the late President Joseph F. Smith.

This was when President Joseph F. Smith was on his first mission to England. He was just a young man—always had one hand in his pocket and whistling—a big, dark feller he was. And while we were getting food ready, he used to sing a song, “I wish I was back in the land of Dixie.” You know, he was ever so jolly. He would start to tell us yarns, Yankee tales; he would just get us interested and then he would jump up and say, “Well, I'm sorry that I've got to go.”

When I think of my childhood days I am happy because it was then that I had the Gospel given to me.

I well remember, too, one Sunday afternoon, after Sacrament meeting, President Parkin, President of the Sheffield Branch, asked me if I would take one or two of the Elders to my place for “tea.” Elder Lovett, Charles Parkin, and one other Elder went with me. On arriving home we were greeted by my mother, who was at that time spending a holiday with me. She exclaimed, “Oh, my dear child, what did you bring them for; why you know we haven't enough in the house—we haven't anything to eat scarcely. There is only about half a loaf of bread.” I said, “Go on and get tea, mother, it will be all right.” We had tea and to spare, and for the next meal and all. Honestly I don't think there was a quarter of butter in the house. And after, when we got it out, mother thought I had been and got some more.

Mother Bailey ever keenly sensed the financial cost of missionary work, and has been as willing to give of her money as of her food that it might be carried on. She recounts :

One Sunday evening at sacrament meeting the local Branch President stood up in the pulpit. There were only three of us at the meeting. Brother Parkin said, “Well, I've a bit of trouble on again. We're in debt for the *Stars*. We can't ask the Elders again for it. Now what can you do for us?” Sister Warr, who was the other member of the congregation, replied, “Well, I've paid me tithing and offerings and I've an apenny left, dost tha want that?” Then he turned to me and said, “Now, Florrie, what can you do? I've something worse than that. We are owing for the rent of the rooms. And we are behind time and have got to have it!” I told him at first I hadn't it, which was true. And then I bethought about my own rent money. So I asked him how much he wanted. When he told me the amount, I said, “Yes, you shall have it.”

And then when I went home that night I told my husband about it. I told him that it was fourteen shillings and some coppers. He said to me, “Have you got it?” I said, “Yes.” So he said, “Well let them have it then.” And of course my mother said, “Why you haven't got it, child.”

She reminded me that I had told her that I had only my own rent money, and I told me mother, "Well, that's just what I have, but I shall give it to Brother Parkin for the Church rent," which I did on Tuesday. I didn't know where I'd find the money for my own rent. On Wednesday I had a pound sent me by post. Someone had owed me some money, but not a full pound, and the remainder of the twenty shillings came to me as a gift. In the end I had more than I gave him to pay the rent.

Such an after dinner talk is the rarest dessert to a "Mormon" missionary, and for upwards of half a century Mother Bailey has provided both the dinner and the dessert. The young man, Joseph F. Smith, above referred to, returned to America, gloriously served his generation and passed beyond. Years later his son Fielding K. Smith, in answer to call, journeyed to the greenswards of England, and upon being assigned to Sheffield was fed and cared for by the same hands and loved by the same heart as was his illustrious father. This son also returned to America.

Mother Bailey remained in England, and to-day is there feeding and praying for the missionary sons of American mothers. And these sons need just the kind of encouragement that Mother Bailey so completely gives.

However, she has not only fed and sheltered them. She has fought to protect them; and to-day she fights the slander, gossip, innuendo, and indifference as zealously and wisely as she did the bribats of old.

We had tracted most of the day, part of the time during intermittent rainfall. The people seemed to have little time to listen to us. What few conversations in which we did engage were with indifferent people, who are legion, and whose religion might be summed up in the words which they most often utter: "Yes, we believe in God, I suppose, but we don't want anything to do with churches—anyway one church is as good as another. We seldom attend church—it isn't necessary anyway. Yes, yes, we're all going to the same place, so long as we do what's right. Good afternoon."

Such always made us hungry at heart. If people only believed in something! "Let's drop in on Mother Bailey, get out of this blinkin' rain, and dry ourselves in front of the fire."

We related a few of our experiences and conversations of the day as we basked before the open fire and soon we found that she who made us comfortable was feeding us again—from a different larder perhaps, but there is a faith that feeds!

For an hour we watched the coal crumble and the flames dance and the black smoke curl upward. For an hour we listened, warmed inside and out, to Sister Bailey's tales of early missionary days.

About 27 years ago, Mrs. Bowker, a neighbour of mine, came into our home when the Elders were talking over the principles of the Gospel (just as we are doing here at this time), and she asked them if it was possible for the dead to be raised. Elder Edwards answered that his own grandfather, when one of the early emigration parties was crossing the Atlantic, was asked by an old gentleman, a non-member, if the "Mormon" Elders had power to raise his grand-daughter from death. She had died on the voyage. Elder Edwards said that the Elders on the boat prayed and were inspired to offer a prayer of faith and the child was raised. Now I knew that Mrs. Bowker didn't believe in the scriptural account of the raising of the dead, and I could see from her face that she

didn't believe Elder Edwards. I was just preparing a sancepan of potatoes for dinner and I held the pan out to him and said, "Here, Elder Edwards have a potato, and get your wind a bit." The poor lad must have been hungry. He took the raw potato and ate it, and this was so different from what Mrs. Bowker expected from a 'Minister' that I think she believed his story.

But food and defense are not the greatest of a missionary's needs. Mother Bailey *believed* in us, and believed implicitly in the power of the Priesthood. She received us as if we were the prophets of old. She not only honoured the calling of the Priesthood, but taught her family and associates to do likewise. She believed in us so much that we could not help but believe in ourselves. O, if the people of the world, and even if we members of the Church could but see the Priesthood through her eyes!

Mother Bailey's fondest desire has always been that she might some day live in the valleys of the mountains, and there enter into the Temples of God. She has assisted scores to emigrate, but she is yet in the mission field—a mother in Israel's outpost! Standing on the firing line of an unpopular cause for upwards of fifty years, she has served intelligently, silently, unseem and unsung; and has consistently cared for and shared with the "Mormon" missionaries with a solicitude equal to that shown to her own children.

And yet, as stated, Florence E. Bailey is but one "Missionary Mother." There are hundreds who are likewise serving. All missionaries who have entered their homes have come away laden with a gift—with an enrichment unknown to the worshipers of worldly goods. Would that all might see and pay tribute to the mission-field saints, Kings and Queens who abide in humble cottages! God Bless Them.

NOTTINGHAM DISTRICT CONFERENCE

ONCE again the members and friends of the Nottingham District gathered at the Annual Fall Conference to enjoy another spiritual feast and to renew their association with the Mission Authorities. The meetings were held Sunday, September 17th, at Mansfield. A wonderful spirit permeated the three sessions.

The Priesthood and Relief Society, during the morning session, received very helpful instructions from President James H. Douglas and Sister Rintha Pratt Douglas. Reports read by the presiding officers of the branches showed that greater interest is being taken in the work of the Lord among the members of the district.

The history and importance of the Auxiliary work was impressively presented, at the afternoon session, by the three local branch presidents, and one of the travelling Elders. Also the General Authorities of the Church, and the mission and district authorities were sustained by the members in attendance, and District President T. Taylor Cannon gave the semi-annual district report. During the last six months, according to the report, 799 meetings have been held, 697 of which were held by the local Priesthood. An average force of four missionaries distributed 11,270 tracts in 531 hours of door-to-door tracting; contacts with 5,633 people

were made through tracting efforts, with the result that 407 pamphlets, 23 copies of the Book of Mormon, and many copies of other Church literature were distributed. The Elders devoted a total of 7,261 hours to actual missionary labours. There were four baptisms, and seven brethren were advanced in the Priesthood.

The evening meeting was a fitting climax to the successful day. President T. Taylor Cannon and Elder Leslie T. Norton, supervisor of Genealogy and Sunday School work of the British Mission, explained some of the outstanding facts and characteristics of the "Mormons." Sister Douglas conveyed the farewell message of Sister Widtsoe to the saints and friends, and bore solemn testimony to the character of the past and present Church leaders. President Douglas spoke convincingly of doing good, and living the Gospel at all times. He praised the integrity of Latter-day Saints, and cited several incidents where kindness and politeness have brought people into the Church. He also reaffirmed the undying testimony of the Three Witnesses to the Book of Mormon, and testified to the divinity of the work.

Appropriate songs were rendered in each session, completing the well prepared programme. Also the Relief Society served refreshments to the visiting friends and authorities.

The conference was directed by President James H. Douglas of the British Mission, and the auxiliary meetings by Sister Rintia Pratt Douglas, consulting supervisor of auxiliaries, and president of the Relief Societies of the British Mission. There were in attendance also President T. Taylor Cannon and Elders Charles J. Solomon, Douglas R. Clawson and William M. Harvey of the Nottingham District; and Elder Leslie T. Norton of the British Mission Office.

DOUGLAS R. CLAWSON, Clerk of Conference.

FROM THE MISSION FIELD

Doings in the Districts: *Birmingham*—Four candidates for Church membership were baptized at the Handsworth Chapel, September 24th, by President Wheeler R. English and local Elder George R. Grundy. Confirmation followed the baptismal service, Elder Thomas S. Harris and Elder Grundy assisting President Wheeler R. English.

Rugby Branch Primary, under the leadership of Kenneth F. Bennett, held an outing at Warwick, September 2nd. The outing proved to be an effective means of meeting the parents of the Primary children who are not members of the Church.

Liverpool—At a baptismal service held August 26th, at the Burnley Baths, five applicants for Church membership were baptized by Elder Frank Lord and District President Kent S. Branwell. Confirmation followed at the Sacrament meeting of the several branches.

Manchester—Joseph William Heaton was baptized and confirmed a member of the Church at the Manchester Hall, Saturday, September 9th. The district Elders presided at the service.

Norwich—Members of the Norwich Branch M. I. A. enjoyed a delightful social evening, Thursday, September 28th. A one-act play, "The Old Geezer," presented by M. I. A. members, provided a humorous climax to an evening of song and merriment.

Douglas Wilson Coleby of the Lowestoft Branch was baptized in the North Sea Sunday, September 3rd, by President Vern R. Butcher. He was confirmed the same day by Elder Charles M. Coleby.

Members and friends of the Yarmouth Branch, on September 11th, attended a sale of "Harvest Festival" products. Commodity prices went up, and every one enjoyed the festivities of the evening.

On September 18th, the Lowestoft Branch featured a sale of "Harvest Festival" products. A musical programme added to the pleasure of the event.

Leeds—At an impressive baptismal service held at the Shipley Baths, August 26th, nine souls entered the waters of baptism. The ordinance was performed by two local brethren and two missionaries. Confirmation followed at a service in the Bradford hall. Eighty persons attended the two services.

MAN-MAKING

WE all are blind until we see
That in the human plan,
Nothing is worth the making if
It does not make the man.

Why build these cities glorious,
If man unbuilded goes?
In vain we build the world, unless
The builder also grows.

—EDWIN MARKHAM

DEATHS

TEMPLETON—Sister Agnes C. Templeton of the Belfast Branch, Ulster District, passed away September 8th, 1933. President Stephen L. Dunford conducted the funeral services at the family residence. Elder Max R. Openshaw dedicated the grave.

SUTCLIFFE—Brother Joseph Sutcliffe, Sr., a faithful member of the Sheffield District, died September 8th. President William H. Clawson of the Leeds District conducted the funeral services and dedicated the grave. Interment was in the Morley cemetery.

GRAHAM—Sister Jeanie Armstrong Graham, of the Airdrie Branch, and wife of the Branch President, Thomas Graham, passed away Friday, September 15th, at her home. Death came after a lingering illness of eleven years duration. Funeral services under the direction of Elder John Rowell were held at the family home. Elder Rowell dedicated the grave.

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